

تفسير معاني  
القرآن الكريم  
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مقتبس من تفسير الطبري والقرطبي وابن كثير وصحيح البخاري

Interpretation of the Meanings of

# THE NOBLE QUR'ÂN

IN THE ENGLISH LANGUAGE

A Summarized Version of At-Tabarî, Al-Qurtubî, and  
Ibn Kathîr with Comments from Sahîh Al-Bukhârî

Summarized in One Volume

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## THE NOBLE QUR'ÂN

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## PREFACE TO THE EDITION

All the praises and thanks are to Allâh, the Lord of 'Âlamîn (mankind, jinû and all that exists) and peace be upon the Master of the Messengers, Muhammad صلى الله عليه وسلم

This interpretation of the meanings of the Noble Qur'ân has been revised and the following changes have been made:

1. Each Verse has been put separately with its English interpretation.
2. The Arabic text of the Noble Qur'ân has been taken from *Mushaf Al-Madînah An-Nabawîyyah*, which has been printed by the *Mujamma'* of King Fahd of Saudi Arabia for the printing of *Al-Mushaf Ash-Sharîf*, in the year 1405 A.H. according to the instructions of the Chancellor of the Islâmîc University, instead of the old Arabic text of the previous print of this book which was printed in the United States and Turkey by the Turkish Calligrapher Sheikh Hamid Al-Amadî.
3. There are some additions and subtractions of Chapters and *Ahâdîth* from *Sahîh Al-Bukhârî* and other *Ahâdîth* collections.
4. Some additions, corrections, and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.
5. As regards the old edition of this Book, nobody is allowed to reprint or to reproduce it after this new edition has been published.
6. This new edition is in two forms — one in a detailed form (in 9 volumes), and the other in a summarized form (in 1 volume).

3 Rajab, 1405 A.H. — March 23, 1985.

Translators:

**Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî**

**Dr. Muhammad Muhsin Khân**



## A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations. And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their Faith.

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. So we are presenting the interpretation of the meanings of the Noble Qur'ân which is completed and printed with the Help of Allâh. All the praises and thanks are to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muhammad صلى الله عليه وسلم, his family and his Companions.

It would be unfair on my part if the efforts of those persons are not mentioned who worked very hard to present this book in such a good form. The fundamental task of computerization and correction of manuscripts required a great zeal and patience for which I must thank to Mr Muhammad Munawar for his voluntary and devoted services. Other persons who provided their great efforts in editing and compilation of the manuscripts, and performed their tasks assigned to them with great interest and responsibility are:

1. Mr. Muhammad Tahir, M.A. (Islamic Studies); Jamia Salfia, Banaras, M.A. (Political Science)
2. Mr. Muhammad Ayub, M.A. (M.C.)
3. Mr. K. Mohammad Ali, M.A. (English)
4. Mr. Saeeduddin, B.Sc.
5. Mr. Shakil Ahmed, B.A. (Islamic Studies), B.A. (Arabic Linguistics), Umm-ul-Qura, Makkah.

I thank all the above persons with all my sincere feelings and pray to All-Mighty Allâh to give great rewards in this world and Hereafter.

**ABDUL MALIK MUJAHID**  
General Manager  
Darussalam, Publishers and Distributors



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**Sûrat Al-Fâtiḥah (The Opening) I****سُورَةُ الْفَاتِحَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. In the Name of Allâh, the Most Gracious, the Most Merciful.

**الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

2. All the praises and thanks are to Allâh, the Lord<sup>[1]</sup> of the 'Âlamîn (mankind, jinn and all that exists).<sup>[2]</sup>

**الرَّحْمَنِ الرَّحِيمِ**

3. The Most Gracious, the Most Merciful.

**مَلِكِ يَوْمِ الدِّينِ**

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

**اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**

6. Guide us to the Straight Way.<sup>[3]</sup>

<sup>[1]</sup> (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such.

<sup>[2]</sup> (V.1:2). Narrated Abu Sa'îd bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say, 'Answer Allâh (by obeying Him) and His Messenger when he (صلى الله عليه وسلم) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?' " He said, "*Al-Hamdu lillâhi Rabbil-'âlamîn* [i.e. all the praises and thanks are to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], *Sûrat Al-Fâtiḥah* which is *As-Sab' Al-Mathâni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahih Al-Bukhâri*, Vol.6, *Hadîth* No.1).

<sup>[3]</sup> (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufîq* and it is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).



## Sûrat Al-Baqarah (The Cow) II

In the Name of Allâh,  
the Most Gracious, the Most Merciful

1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*<sup>[1]</sup> and perform *As-Salât* (*Iqâmat-as-Salât*),<sup>[2]</sup> and spend out of what we have provided for them [i.e. give *Zakât*,<sup>[3]</sup> spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*].

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

[2] (V.2:3): *Iqâmat-as-Salât* إقامة الصلاة: The performance of *Salât* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صلى الله عليه وسلم has said: "Offer your *Salât* (prayers) the way you see me offering them (see *Sahih Al-Bukhâri*, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the *Salât* (prayer) of the Prophet صلى الله عليه وسلم see *Sahih Al-Bukhâri*, Vol.1, H.No. 702, 703, 704, 723, 786, 787].

[3] (V.2:3) *Zakât* زكاة: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhâri*, Vol. 2, Book of *Zakât*, No. 24]



4. And who believe in (the Qur'ân and the *Sunnah*)<sup>[1]</sup> which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injeel (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

12. Verily! They are the ones who make mischief, but they perceive not.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ  
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ  
أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى  
أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ  
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخْدَعُونَ  
إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا  
يَشْعُرُونَ ﴿١٢﴾

[1] (V.2:4) Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that "*Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh*" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).
2. *Iqâmat-as-Salât*: to perform the five (compulsory congregational) *Salât* (prayers).
3. To pay *Zakât*.
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadan.

(*Sahih Al-Bukhâri*, Vol. 1, *Hadith* No. 7).